E NEW MISSIONARY HERALD

whole earth newsletter

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PACIFIC SCHOOL OF RELIGION

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MESSAGE FROM THE EVP

"What think ye of Christ?" is the old King James wording of Matt. 22:42. Paraphrased into current usage that might be: "Where do you anchor your judgments? What is your working ultimate, the plumb-line by which you finally test everything else?"

However you phrase it, that question presses us more and more sharply these days. It lies at the heart of any serious thinking about the theology of our mission. It haunts your discussions of mission strategy and tactics.

For example, in a recent book a distinguished Old Testament scholar, a Presbyterian, suggests that both Judaism and Christianity are heretical strains or caricatures of "biblical Israel." The norm by which they are judged is not Jesus of Nazareth, apparently, but some ideal community discernible in the Old Testament and the New.

In the same collection of essays a Roman Catholic lady theologian affirms that Christianity "will have to recognize its own experience of Jesus not as the absolute coming of Christ but rather as a relative instance of the drawing near of the eschatological." Jesus once gave his followers an ecstatic experience of the fulfillment of history but that has passed. He represents one of those great moments which have something of the absolute and decisive about them but fade back into history once their power is spent. Not Jesus, but a Hebraic definition of the goal of history, is the ultimate.

On a very practical level colleagues in this Board wrestle with the challenges of liberation and revolution. What groups representing just what positions in these struggles should be supported morally and financially? What is the theological, the missiological significance of violent struggles for national independence, land reform, universal suffrage? Do the teachings and example of Jesus have anything to say about these issues? In what sense is he determinitive for us?

What right--let alone duty--have we to meddle with the faith of a Muslim about sheer divine power as the ultimate object of worship? Or the conviction of a Buddhist that efforts to ameliorate human suffering as Jesus did, although provisionally laudable, are in a deeper sense futile and misguided?

Do we really think Jesus is the Christ--for all persons and all times? If so, how do we act on that faith?

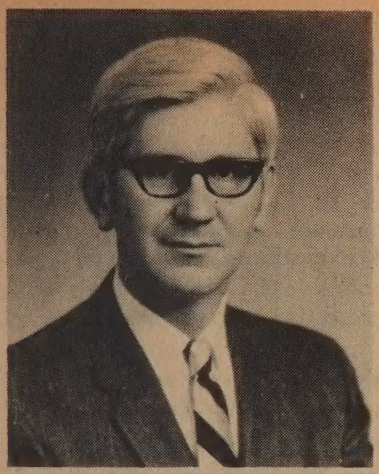
David M. Stowe

ABOUT THIS ISSUE

Because of reduced editorial staff and the fact that the editor was on sabbatical leave this past summer, this expanded issue is the first one since last spring (Vol. II, No. 3). Annual subscriptions will be adjusted accordingly.

The Philippine Madonna on the cover is Mercado (Mrs. Billy T.) Veloso, and her daughter, Gorgonia Joy. Mrs. Velosa, the wife of a Bachelor of Divinity student, is completing her Bachelor of Theological Education degree at the Divinity School of Silliman University. The picture was taken by Dr. Stowe.

The hymn on pages 8-9 is from Africa Praise (Lutterworth Press, United Society for Christian Literature, London, 1969, 304 pages). The editor first heard it sung this past summer by the students at the Kafue Secondary School in Zambia.



THE UCC/USA AND THE HUMAN FAMILY

by Robert V. Moss

I've been asked to speak to you briefly tonight about the UCC and the human family. And as I have reflected on this assignment, it has occurred to me that in our short history one degree of concern of the UCC for the whole human family--especially that part which dwells beyond these shores--has been manifest at three points:

1) In that proportion of our local giving which is channeled to the UCBWM for work overseas. And if this is any indication of the way things are going, then we must say that the mood of the UCC is not much different than the mood of America--only about 1½% of what is given for current expenses at the local level is channeled to the UCBWM.

2) In resolutions and statements made by the General Synod and the Conferences. Here, one thinks of statements on Vietnam, the Middle East, and Southern Africa. These have been policy statements that have helped to mould opinion in the Church and to inform the world--especially Congress and the National Administration--of views agreed upon by a delegate body of the Church. But words are not enough--they have had an educative and special effect, but are limited in their power and influence.

3) In the annual offerings for overseas relief. Here one sees that members of the UCC have responded in a fairly generous way to victims of disaster. And since OGHS-SOS giving does increase, it reveals that there is a deep residual concern for the whole of humanity when the opportunity is given for fairly direct offerings for overseas causes.

But when all is said and done, it is very difficult for the members of the Christian Church in this country to resist the general mood of inwardness, lack of concern for the world, and frustration. We have witnessed a strong return to localism in the Church and there is a danger that this will be followed by a similar return to privatism. I cannot but note that helpful as the so-called human potential movement has been in opening people up to one another, it focuses only upon the human potential of me and those with whom I come into immediate contact and not upon the human potential of those whom I don't know.

While I would not accuse the U.S. military of being an exponent of the human potential movement, something of the limits of that concern came through to me recently, when I read these comments of an air command pilot who was exulting over the improvement in warfare brought about by the electronic sensors we have placed or dropped in Indochina. He writes:

Dr. Moss is president of the United Church of Christ. This address (the major portion of which is reprinted here) was given at the Annual Meeting of the UCBWM in Columbus, Ohio, October 22, 1972.

> They work 24 hours a day. If they are captured by the enemy, they don't talk. They don't bleed. And if they die out there, you don't have to write a letter home to their parents.

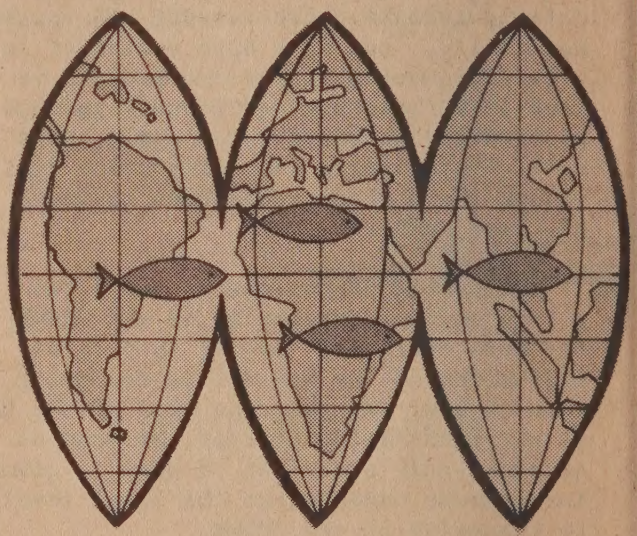
But men and women and boys and girls on the other side are human beings. They can't work twenty-four hours a day. They do bleed and die, and they live in families.

What then do we do to stem this tide of growing inwardness and insensitivity to the rest of the world?

The other day, in a stimulating conversation with the Executive Vice President of the UCBWM, it dawned on me that an attempt to recover the New Testament doctrine of the Church in our life as a denomination might point toward a solution. According to the New Testament the Church has two dimensions to its life, and one doesn't exist without the other. I would call them the local dimension and the universal dimension: It is either "the Church which meets at your house" and "in this place," or the whole body of Christ--the Church universal. If the vision of the Church is supposed to be proleptic and anticipatory of the new community and the full humanity that God intends for his family, that means that Christians ought to live in both of these basic dimensions: we need to be local and we need to be universal, or ecumenical.

Now the New Testament doesn't know anything about denominations. As Alan Richardson reminds us, the New Testament would translate World Council of Churches into phrases like World Council of Schismata, or Haireseis. And where there are churches designated as belonging to a geographical territory, they are always seen as part of the whole universal Church.

In our own time, I suppose we could say that regional judicatories like the Ohio Conference and national denominations like the UCC are steps or channels on the way from local to universal, or vice versa. The problem is that we do not really take the final step from national to world and, indeed, many of us barely get from local to regional in our thinking and acting.



Father George Tavard once said, in effect, to the consultation on church union, "if you bring it off, all you will have is another national church." It is my judgment that we are floundering ecumenically in this country because we do not have the sense or the vision of the Church universal, and until we recover that sense and that vision, we will not be able to move ecumenically.

Let me conclude, therefore, by requesting this Board to help us all with this issue. Could it be that the time has come for us to recover the vision of the whole Church by uniting in more than a symbolic way with sister churches like the UCC of the Philippines, the United Congregational Church of Southern Africa, the Kyodan in Japan. I do not mean by

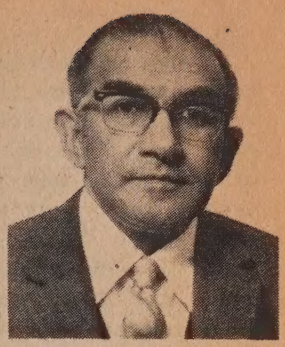
this to create a new confessional body--we have enough of those. But if the members and ministers of those churches and our own could claim each other, if the local congregations in Kyoto and Pretoria could be just as much our sister congregations as the ones in Palos Verdes and Hackensack; if the resources of all the churches in this new union could be seen as resources for a common mission throughout the world, then perhaps we could erase the distinction between sending and receiving churches and see ourselves as a worldwide church engaged in the proclamation of the whole Gospel to the whole world. And it is conceivable that such European churches as the new United Reformed Church of England and Wales and the Evangelical Church of the Union in Germany might also want to share in such a venture.

I am convinced that only such a bold action will make it possible for us to deal effectively with the ecumenical problem in this country and lead us to the time when Americans will realize that Route 6 does not stop at Hartford or Martinez, but runs through Manila and Saigon, and Bangalore and Accra, and Buenos Aires.

RESPONSE I

by Cirilo A. Rigos

Dr. Bob Moss' suggestion that we "recover the vision of the whole church by uniting in more than a symbolic way with sister churches like the UCC in the Philippines, the United Congregational Church in Southern Africa, the Kyodan in Japan" highly deserves serious consideration. The least that we can do in the UCBWM is to create a study committee which will meet periodically and regularly to explore ways and means for making such a vision more concrete and more practical. We would do well to act on such suggestion with a sense of urgency. The union of churches beyond geographical limits is a most exciting possibility--and could be the most significant, ecumenical development in the 70's.



Cirilo Rigos, formerly General Secretary of the United Church of Christ in the Philippines, is presently serving as a consultant on the UCBWM staff for a year.

John Thorne, newly-elected Executive Secretary of the United Congregational Church of Southern Africa, visited the United States for three months last fall.

RESPONSE II

by John F. Thorne

Thank you for the chance to respond to the plea of President Moss that the United Church of Christ and the United Congregational Church of Southern Africa and other overseas churches should seek to be more involved with each other.

First of all, we have been involved, haven't we? South Africa has for a century and a half been the grateful recipient as American churchmen made an investment of manpower and money. Their contribution has been so vital that withdrawal would be a betrayal of our heritage, and to remain where we are would be to produce irrefutable evidence that our life separately is not dynamic. There is only one direction in which growth can take place--and that is nearer and closer to each other so that eventually the one can not be distinguished from the other. Theologically, this is the only direction in which we can move if we are not deliberately thwarting the movement of the spirit.

Undoubtedly this is happening. It is evidenced by the fact that today we are closer to each other than we have ever been before. Since the consummation of our union six years ago there has not been a year that we did not have one of our church leaders from South Africa in America. This year we have had three here, and it has very definitely been a relationship where the American churches are desirous of listening to, and being led by, the church in South Africa which it has helped to establish. The church in South Africa has much to offer and much to receive!

The incarnation of God in Jesus Christ, I believe, is not a once-for-all event, but was the beginning of a continuing process. For me, it is God's method of operation. He always wraps up his gifts to man and the provisions of his grace in a human wrapping. What the UCC needs of God's grace has been provided for already: he has given it to the churches outside the USA, and in order to get it, a relationship of constant togetherness is necessary. Similarly, our need has been catered for, and we will get to it only as we in UCCSA get to the UCC. As long as man stays apart from those with whom God in mercy has united him, there will continue to be a persistent need on both sides.

Secondly: It is cheap sympathy and compassion which seeks to make the dollar the substitute for the giving and the receiving of the self. Man has tried to have such a relationship to God, wanting the gift and not the giver, but in Jesus Christ God offers himself and thus sets the pattern for our relationship to each other--both as individuals and as churches.

Having been the fortunate and favored guest of our American churches for 3½ months, I am so happy to be able to say that having been amongst you, the oceans have been crossed, distance has been removed, and the separateness has ended. I will no longer be able to refer to the United Church of Christ as "they." Because you have taken me to yourselves and I have responded, I can now see only an inseparable unit and speak of "us" and "we." I'm sure this is true, too, of all my contacts in America and their relationship to the UCCSA.

Both those within and those without South Africa have come to realize that apartheid is a sin, and that we need to see each other as <u>a part</u> of the whole.

To be apart and remain apart is to impoverish each other and to be at variance with Christ and his mission. We in South Africa who groan under the system of apartheid find consolation in knowing that God speaks to the whole world from out of this sinful context and declares his will and his way. We who suffer because of it should be consoled by knowing that out of this evil, God's good is being created. Like a woman in travail our suffering is like labor pains--the means by which something new is brought into our world.

Despite twenty centuries of Christianity, we are only now beginning to realize that God's design from the start has been the creation of an all-inclusive Christian community everywhere which will not allow any barrier to be the means of creating an apartheid. Neither color, culture, climate, country nor creed should

keep us apart. We rejoice that Jesus Christ has come and is amongst us to make our oneness in him a reality and not a dream.

Apartheid creates discord. May I refer to black-white relationships in America? I had come expecting that in this area particularly, since we have this problem in common, we may together strengthen each other. Unhappily, I must say, neither in England nor in America can we as churches claim that we are in harmony with each other.

I feel that the churches in America, both black and white, and the church in England, have more in common with the Nationalist party in South Africa than with the UCCSA. The UCCSA is an oasis in the South African wilderness of apartheid. For us Christian discipleship and commitment is seen as creating an alternative to apartheid--a togetherness. In England and America I believe Christ is more successful with the Caesar than the church.

The arguments which you here produce to justify your apartheid in church life and the emphasis for separateness exclude us and we cannot join in with you. Your rendering of the song is in a key which is either too low or too high for us. And yet, I strongly desire that we in UCCSA should join with the UCC and have our life and witness to be a harmonious symphonic anthem of praise to the Lord of the church. We need to be together to be able to do so, and this is what President Moss is saying.

We also need to stop our rendering and performance, since we would not be able to avoid a discordant togetherness unless we do. We will then have to get the Lord of the church to give us the key, and on that note we will be able to have a togetherness without discord. We will realize as never before the need that the conductor must be Jesus Christ for such togetherness. Is this not what we are constantly praying for? "Thy kingdom come, thy will be done."

Too long has expediency and human insight and preference dictated the life and witness of the church. Getting together--and being together and staying together--as churches will give us all that necessary disposition where we will be "looking unto Jesus who is the author and the finisher of our faith." Our performance as Christians then will be such a beautiful harmony that those without will be attracted to the church, as were outsiders on the first Whitsunday in Jerusalem, and they would want to become a part of Christ's body and end their apartheid from the body of Christ. May we all say "Amen" to this and may our life and witness make this a reality.

UNITED CHURCH TOURS

The following tours will be of special interest to UCBWM friends:

Turkey, May 2-23, $1095
Istanbul, Izmir, Uskudar, Gaziantep, Redhouse Press. Leaders: Mr. and Mrs. Paul Heide; Resources: Rev. and Mrs. Merrill Isely

Turkey, June 13-July 2, $1196
(same as above) Leader: Rev. Everett Blake

India, Holy Land, June 18-July 9
Bombay, Vellore, Jamkhed, Vadala, Ahmednager, Madras, Holy Land. Leader: Rev. Clarence Higgins

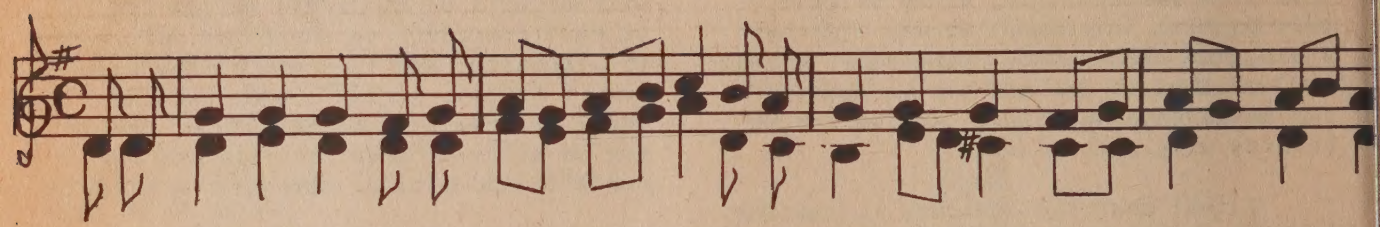
Africa, August 7-28, $1525
Johannesburg, Victoria Falls, Salisbury, Durban, Chikore, Lusaka. Leader: Rev. Larry Henderson

Africa, Holy Land, August 9-30, $1280
Accra, Ho, Nairobi, Holy Land. Leader: Rev. Robert Beck

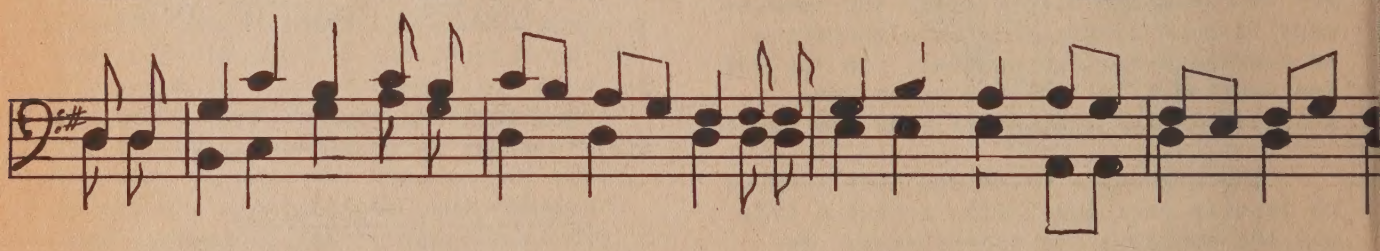
For more information, contact United Church Tours, 1505 Race Street, Philadelphia, Pa. 19102.

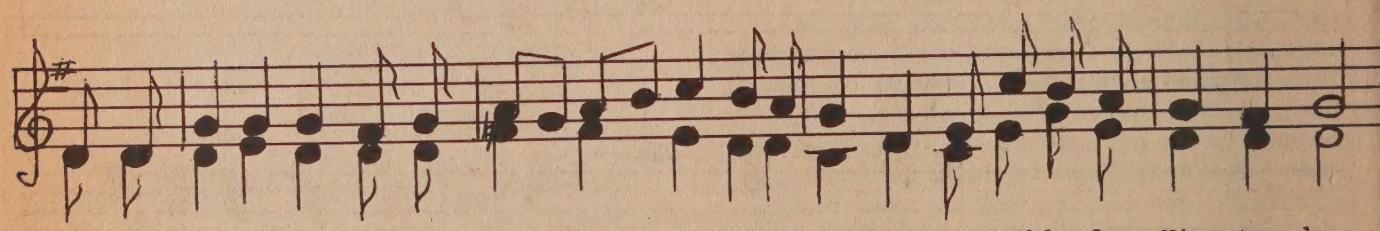
NOT IMPOSSIBLE FOR GOD

By Prof. Chas E. Graves



1. When we sowed the corn and we dug the farm We could not be sure that the rain would com
2. So____ long as sun and___ rain are there they'll be food enough for___ us - to - shar
3. Oh____ Mas-ter, who our___ fa - thers led, We re- ly on you for___ dai - ly - brea

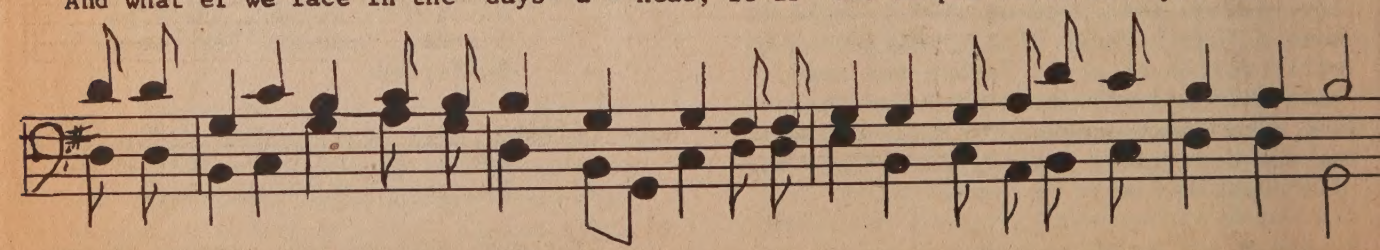




But we trusted God be - cause we - knew it was not im-pos-sible for Him to do.

For our God has got us - in - His care it is not im-pos-sible for Him to do.

And what'er we face in the days- a - head, it is not im-pos-sible for you to do.



CHORUS

Let the hea- vens sing,
Let the earth join in,
cry-ing out with one ac -cord to praise the King!
By the young and old
Let the song be sung,
men and wo-men join to praise the Ho - ly One!

TALE OF TWO CITIES

During the month of December, two far-separated and hapless cities were bound together in a common experience of devastation and suffering.

Nicaragua's capital, Managua, was hit on December 23rd by an earthquake which leveled 320 blocks, killed 10,000, injured 20,000, and left the city without electricity, water, hospitals, and other services. The remainder of the 400,000 population was ordered evacuated, and emergency supplies quickly began arriving from all over the world.

President Nixon ordered an "all-out" effort" and U.S. Air Force C-141 and C-5 transports shuttled in with medical supplies, bulldozers, and other items at a tonnage rate that exceeded the first days of the Berlin airlift of 1948.

Many miles away North Vietnam's capital, Hanoi, was hit for two weeks by successive waves of B-52's, F-111's, and F-4's which cut half-mile-wide swaths throughout the city, destroying homes, power plants, hospitals, and public services. Over 1000 were killed and a like number injured--a toll that would have been much higher if most residents had not already been evacuated.

The two-week bombing, an all-out effort ordered by President Nixon, was unprecedented in the history of the Vietnam War, and in sheer tonnage surpassed all of the famous bombing raids of Dresden, Hamburg, Coventry, and London.

In earlier days, the cataclysm which struck Managua would have been called an "act of God"--a term and attitude which never did mesh very well with the idea of a loving and compassionate God. In these latter days, however, we see an earthquake more clearly as an "act of nature"--deriving not from God's specific, active will, but from the freedom that he has given his creation--a freedom which allows high winds and waters, earth tremors, and other natural occurrences to happen, and at times to bring disruption and death to the lives of human beings.

In contrast, the cataclysm that struck Hanoi was an "act of man"--the personal decision of an earthling playing Zeus, casting down thunderbolts from heaven on sinners, seeking to force North Vietnam to accept our terms at the bargaining table and to give us a victory which we had not been able to win on the battlefield.

Our terms were fourfold: we wanted Hanoi to recognize two Vietnams, to release American prisoners-of-war irrespective of the fate of the political prisoners in the south, to accept a larger

International Control Commission than she wanted, and to accept the 10,000 American "civilian advisors" we wanted left in South Vietnam.

While all of this was going on, another drama of death was taking place in a third city--a drama on a much more personal and individual level, and one that provided a counterpoint to the mass visitation in the other two. In Kansas City, the body of Harry Truman was wearing out. But alas, we would not let him die. We connected him to tubes and machines and filled him with chemicals and nutrients, countering crises first in one part of the body and then in another. Was it our fear of death, or our love of the man and our not wanting to let him go, or our pride in demonstrating further our dominion over all the powers and principalities of this earth--even death?

But death came. And death comes again and again. And the challenge to us is to find the ways we can affirm and celebrate life in the midst of death. How can we maintain the value of life--each individual God-given life--when lives become cheap and easily "wasted"? How can we show Vietnamese Buddhists God's love, compassion, and salvation when Christians are agents of hatred, vengeance, and death? How can we demonstrate God's pity for the great cities of the world, whether they be Ninevah, Hanoi, or Managua?

The United Church of Christ, through the UCBWM, has made available $5000 to Managuan victims for food and medicine, and hopes to provide $50,000 of the $500,000 Church World Service needs to set up 15 feeding centers, as well as to distribute water purification tablets, blankets, and used clothing as soon as a distribution system is set up. Some of the $50,000 will be available from One Great Hour of Sharing-S.O.S. funds, but OGHS will not be able to provide enough.

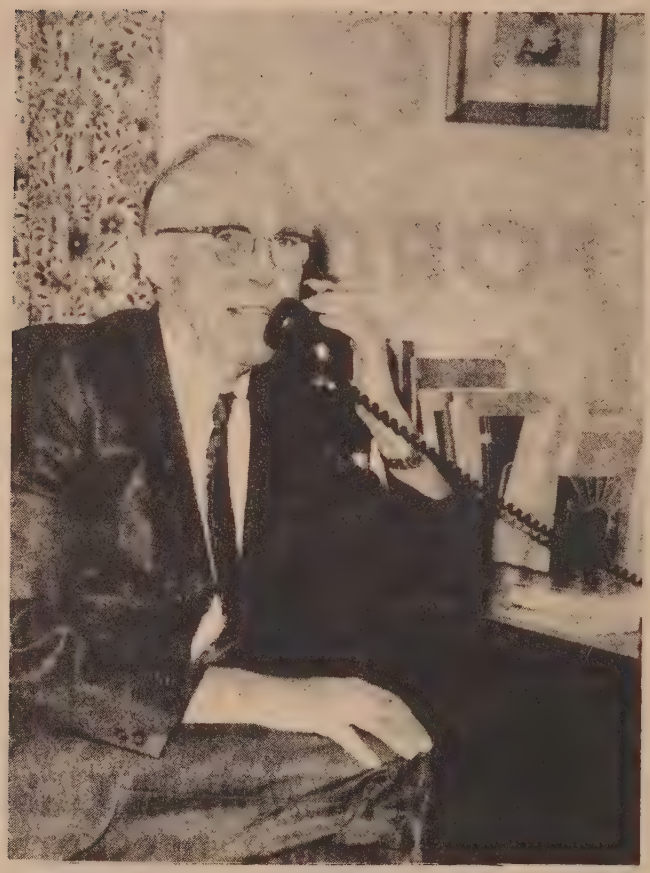
Contributions for Nicaraguan relief and rehabilitation are desperately needed, and may be sent through the local church, marked for Nicaragua Disaster Relief, UCBWM.

An American committee, headed by Ramsey Clark, Bishop Moore (Episcopal, New York), and five congressmen, has been set up to help rebuild the Bach Mai Hospital in Hanoi. The 950-bed hospital which had featured extensive clinical laboratories and all the services of a major teaching hospital was completely destroyed. Contributions can be sent to the Bach Mai Hospital Fund, 140-6th St., Cambridge, Mass. 02142.

A Vietnam Cease-Fire Agreement was finally signed on Jan. 27, 1973. The most significant part of this was U.S. recognition at last of the "independence, sovereign, unity and territorial integrity of Vietnam as recognized by the 1954 Geneva Agreements on Vietnam." The peace is a fragile one, and will need nourishing. And, as Norman Cousins has written, "The rebuilding and healing of Vietnam now becomes the single most important item on the American agenda." (More about this in the next issue of the Newsletter.)

ASSABET VALLEY BEACON — THURSDAY, NOVEMBER 9, 1972

Local Minister Speal To Honduras Missionary



The Rev. Justin Hartman

ACTON — The congregation of the Acton Congregational Church got to "listen in" on an unusual telephone conversation last Sunday morning, November 5, when the Rev. Justin Hartman, minister of the church, talked to the Rev. Gus Kuether, a missionary at San Pedro Sula, Honduras. The conversation was held during a coffee hour between church services and it was accomplished with a telephone "patch" to the Sletten home and from there by ham radio to Honduras.

The Rev. Mr. Keuther said that it was a bright, sunny day in Honduras with the thermometer at 84. It is very dry, he reported, and the result is that the city water supply had been turned off for the day. They had managed to store up a few pails of water but that was all that was available. He then told something of his work as a coordinator of this mission station. They have a health clinic run by Dr. Joyce Baker. They also have a high school and a theological seminary. They do a lot of work in radio and television.

In answer to Mr. Hartman's question, "Do many people in Honduras have television sets?" He replied, "Indeed, they do; it is now considered one of the necessities of life down here. Even people in shacks have TV's. And remember that each set is looked at by many, many people. Children will gather around a house with a TV set and look in the windows and through the doors to see the program. It is not uncommon for twelve children to be watching a single set."

Carl Sletten, a member of the Acton Congregational Church, is a ham radio operator and has become a close "radio friend" of Mr. Keuther's. Mr. and Mrs. Sletten visited the Keuthers last spring in Honduras and Mr. Sletten showed slides taken in San Pedro Sula before the telephone conversation began. Robert Guba, another ham radio church member, also helped with the broadcast.

Mr. Hartman had had an hour's conversation with Mr. Keuther on the previous day and had learned a great deal about the life of a missionary in Honduras and about the country in general. In the Sunday broadcast, Mr. Keuther told about the many bales of clothes they had received in their country from Church World Service after their war with San Salvador and how helpful the clothes had been.

Mr. Keuther spoke with considerable pride about the local basketball team which he is coaching. He said that they reach many young people through sports. He reported that he felt the missionaries through their work did change lives for the better. He stated that families who were connected with the church seemed to get out of the rut of poverty that is so widespread in Honduras. He also said that San Pedro Sula is the fastest growing city in Central America and northern South America. It has gone from 40,000 to 140,000 in just the past few years. He pointed out that it was impossible to keep up city services to such a fast-growing population. The water is never available all day long. Many areas do not even have streets but there are just a mass of houses. If they enforced their compulsory school laws -- which they do not -- there would not be half enough classrooms to take care of the children. Mr. and Mrs. Keuther both work at the mission and carry on all their work in the Spanish language. The congregation felt that it has experienced the next best thing to an actual visit to a mission station after the conversation was complete.

ALUMNA AWARD

A very special honor has come to Virginia P. McKinley, UCBWM missionary now living in Webster Groves, Missouri, after 42 years of service in the Philippines. On May 20th she was named 1972 Alumna of the Year by her alma mater, MacMurray College, Jacksonville, Illinois. The award recognizes alumnae of the college whose lives have enriched others through a living example of the college motto: knowledge, faith, and service.

Mrs. McKinley earned the B.A. degree from MacMurray in 1927, and taught at a missionary school in Albuquerque, New Mexico, before she and her husband moved to the Philippines in 1930. During the next 28 years, while her husband served as Dean of the College of Theology at Silliman University near Manila, Mrs. McKinley taught music and sociology, and administered programs to feed and clothe Filipino students during the post-war period.

From 1959-1969 while her husband served the United Church of the Philippines in the area of ministerial internship and Christian education, Mrs. McKinley gained distinction as a family planning consultant.

The award, which was presented to Mrs. McKinley by President John J. Wittich at the annual alumnae luncheon, reads as follows: "Virginia Peirson McKinley, graduate of MacMurray College with a Bachelor of Arts degree in 1927, I am happy to have the privilege of naming you Alumna of the Year. The selection committee unanimously agrees that your dedicated service to humanity makes you richly deserving of this honor.

"You have contributed to the physical and spiritual support of many in the Philippines, where you and your husband, the Reverend James F. McKinley, served for 42 years as missionary teachers for the United Church of Christ. Your outstanding work as a family planning consultant, in helping to train Filipino doctors, nurses, and social workers, has been widely recognized. We note with pride that Silliman University chose to honor you in 1968 with their Distinguished Service Award.

"The McKinleys' harrowing experiences, following the Japanese attack on Pearl Harbor, are related in your husband's book, Betrayed and Befriended. Fleeing into the mountains with your three young daughters to escape capture, you lived for more than two years in temporary homes and improvised shelters. Through the courageous help of many Filipino and American friends, you miraculously escaped in a U.S. submarine that traveled safely through enemy waters to a haven in Australia.

"Because your true-life adventure has had a happy ending, it is possible for us to honor you in person today. As a devoted wife and mother and a servant to humanity, you are indeed a living example of your college motto: Knowledge, Faith, and Service.

"As a token of our esteem, we present to you this college chair, a gift of the MacMurray Alumni Association."

BUCKEYE 163

The 163rd Annual Meeting of the UCBWM, held in Columbus October 22-25, 1972, brought together not only 176 corporation members, 26 missionaries, 4 visitors from overseas, and 18 staff members, but more than a thousand Ohio church members under the theme "Family of Man, Family of God."

For the Ohioans, the meeting came as the culmination of a year-long Buckeye 163 emphasis designed to make every member of the Ohio Conference more conscious of world ministries. Included in this emphasis were speaking tours by missionaries, visits to Ghana, Zambia, India, Japan and Turkey by fifteen Ohio young people, and international celebrations in homes and churches.

Plagued by poor acoustics at the public sessions on opening day, the meeting managed to get moving, and by the end of the sessions, to take some actions and make some statements heard far beyond Columbus.

Good news was received on several fronts. In the Books for Rhodesia program, over 9600 books have been sent to primary schools and $5000 has been collected for sets of encyclopedias and subscriptions to Child Craft magazine. On the financial scene, it was reported that the One Great Hour of Sharing receipts as of October 20 were $968,237--an increase of $125,150 over last year, and that income from the summer appeal had increased 30%. The UCBWM is ending the year with a budget deficit of more than $1,000,000, kept at that figure by a budget-cutting pattern of 18½% between 1970-73. Happily, the UCBWM has been assured by the UCC Executive Council's finance and budget committee that it will receive at least as much in 1973 as in 1972.

In evangelism it was reported that church members are responding enthusiastically to the UCBWM's working definition of evangelism, and to the emphasis on both the personal and social aspects of evangelism.

Besides regional and functional review sessions, ten town meetings were held on the following subjects: churches in East Europe, Middle East alternatives, peace in Indochina, investment policies, justice in Southern Africa, relations with China and Japan, women and mission, international Christian perspective and U.S. elections, Latin America, and Corporate Plan '72.

The corporate board took the following votes:

- to consider setting up an organized board of seminary students to aid in communicating the work of the UCBWM to UCC seminary students.

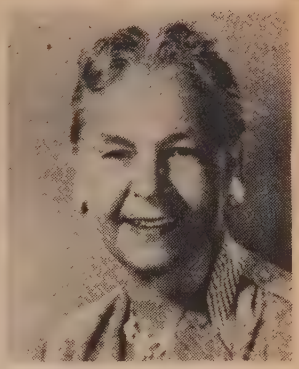
- to condemn the design, production, and use of anti-human weapons, and to use the corporation's stock leverage, including the possibility of stock sale, to persuade and to press Honeywell to disengage from this section of its business.

- to raise the receiving and sharing of personnel from overseas to a higher level.

- to support the passage of the Diggs Resolution which makes fair employment in the Southern African enterprises of U.S. firms a criterian for eligibility for government contracts, and to request the United Congregational Church of Southern Africa to set up a task force to keep watch on the rights of employees of American corporations and businesses in South Africa, and provide feedback on the implementation of fair employment practices.

A resolution on women and the UCBWM calling for selfconscious awareness of, and attention to, issues of full participation by women in the life and programming of the UCBWM on the part of staff, directors, and the corporation was not passed. This, however, will need to be a continuing concern before the UCBWM.

At the Annual Meeting in Columbus five retired missionaries from the Pacific region were made missionaries emeriti of the UCBWM.



Anna Dederer served as a teacher, nurse, and ordained minister for 37 years in Micronesia. At home in three island languages, serving as a resource person for the church's leadership training ventures, and working with all ages in the period of transition as modern educational approaches developed tensions between the generations, Anna has been at the center of the educational scene in Micronesia. During World War II her experiences included living in caves during the times of heavy American bombardment.

James and Virginia McKinley served for 40 years in the Philippines. For the first 29 years Jim served as Dean of the Dumaguete Bible School which became under his leadership, the College of Theology and then the Divinity School of Silliman University. Virginia's areas of service included church music courses, student counseling, women's work, marriage counseling, and family planning. Their book, Betrayed and Befriended, tells of the World War II years hiding out in the mountains.

During the last ten years, Jim served as Director of Christian Education and then Director of Ministerial Recruitment and Continuing Education for the United Church of Christ in the Philippines.

Frances Thompson, after graduation from seminary, served for 35 years in the Philippines as teacher, librarian, counselor, and church worker. Located first at the Dumaguete Bible School (the Divinity School of Silliman University), and then at Dansalan where she taught Bible and Philosophy, Frances was a key influence in the lives of leaders of the developing United Church of Christ in the Philippines and in building bridges between Muslims and Christians. During World War II her experiences included being a refugee in the mountains and a prisoner in several internment camps.

Emma Noreen served for 40 years, first in China, and then in the Philippines, as nurse, teaching, nursing school superintendent and hospital administrator. During the past 20 years she was associated with Brokenshire Hospital, and during the emergency period following the 1964 Davao fire, was a key factor in the hospital's being able to maintain full services until new quarters could be built.

17/76

In 1971 the UCC General Synod voted to make racial justice one of four denominational priorities. To help meet the problem of racial injustice in the U.S. and overseas through providing more adequate education for minority and oppressed groups, the 17/76 Achievement Fund has now been launched.

With a goal of $17 million by 1976, the Fund will be divided three ways: 75% will go to six American Missionary Association-related colleges (Dillard, Fisk, Huston-Tillatson, Le Moyne-Owen, Talladega, and Tougaloo), 20% will go to overseas projects of the UCBWM, and 5% will be retained by conferences for scholarship funds.

The money will be used primarily for non-brick-and-mortar needs--scholarships, faculty salary support, library resources, classroom equipment, and programs in literacy, family care, and community development.

Financial help will be designated for schools and educational projects in South Africa, Botswana, Rhodesia, Angola, Mozambique, Zambia, Philippines, India, Honduras, Mexico, Brazil, and Lebanon. And students of South Africa, Zimbabwe, India, Turkey, Palestine, and various parts of Asia will receive scholarship help. Vocational training programs, adult education, and exchange programs will also benefit from aid.

The capital fund campaign has already started in the Florida and Central Atlantic Conferences, and will come to the rest of the conferences in May, 1973, and May, 1974. J. Ford Forsyth, former pastor of the Union Church in Istanbul, Turkey, has been appointed national director of the Fund. Chester L. Marcus, UCBWM regional secretary for Africa, is giving part time to the campaign in interpreting needs.

HUMAN: HANDLE WITH CARE

026/71/031 - 234/62/11/1
014, 036, 045

Good grief! What is that? Ignition key numbers? No! Computer data? That's right--and from the heart of central Africa!

What's it all about? A student at Kafue Secondary School who wrote his Cambridge Overseas Examination in November 1971: The results in the seven subjects he wrote, the results of his Advanced General Abilities Test, his interest inventory, and his indicated job preference.

Educated manpower in Zambia is far too scarce to allow it to be used haphazardly. As Zambia takes her place among the family of modern nations she has skipped many hurdles and borrowed many devices to enable her people to share more completely the benefits of the seventies.

Most of Zambia, like most of Africa, has its people in rural areas as subsistence farmers--not in the cities and safari centres displayed to the eyes of the tourists. To these people "things" are not important because they are not part of their lives. But people, and one's relationships to people, are very important and highly valued. Thus respect for personality is deeply ingrained and the Western visitor is almost always impressed with the sense of dignity which even the simplest peasant farmer possesses.

The American computer programmer or efficiency expert who might tend to regard an African as a cog in a machine instead of thinking of him as a person; as part of a production process rather than as a part of the family of man automatically meriting the respect due to a person--such an efficiency expert becomes the cholesterol choking the arteries of life in Africa.

David H. Rubenstein
Zambia

WRESTLINGS III

by Al Krass

We continue our listings of suggested Bible readings on the four General Synod priorities which we started in the last issue. We have thus far had readings on the Faith Crisis and on Peace and American Power.

In this issue we turn to a third priority: "Strengthening the Local Church." Read these selections, either in your private devotions or in groups--reflect on them, and share them with us. We hope to publish a study guide this year in which such wrestlings from all parts of God's world mission will be assembled.

Here are the first five objectives voted by Synod on this goal:

Objective 1. To proclaim God's call of all people into his church.

Objective 2. To reaffirm that the Church of Jesus Christ, wherever its location, whether in Bombay or Boston, St. Louis or San Pedro Sula, finds selfhood and expresses faith in the presence of Christ through the gathered congregation.

Ojective 3. To enable local churches to become more adequate, loving, caring communities, instruments of Christian nurture for all their members and witnesses to the gospel of Jesus Christ both in the lives of the members and in the life of the congregation.

Within such a community divergent views exist. The local church needs to be aware that conflict can be a creative and vital element in the survival and strengthening of the church. We call upon the Instrumentalities, Conferences, and congregations to research and recommend viable resources (e.g. conflict management labs, communication skills, etc.) for the creative use of conflict in the local church.

Objective 4. To affirm the pluralism of individual and congregational life styles in the United Church of Christ.

Objective 5. To have each local congregation of the United Church of Christ conduct its life in accordance with the gospel imperatives of love, justice and reconciliation.

How can you relate the following Biblical passages to them?

1. The First Church
   Acts 2:42-47
2. The Relation Between Christ and the Church
   Eph. 5:23, John 15:4-5
3. Christ's Gifts to the Church
   Eph. 4:11-16, I Cor. 12
4. The Work of the Pastorate
   Jn. 21:15-17, Acts 20:16-35
5. The Unity of the Church
   Jn. 17, Phil. 2:1-11, II Cor. 8:1-9
6. Christ's Commission to the Church
   Mt. 28:16-20, Rom. 10:11-17
7. The Empowerment of the Church
   Eph. 1:15-23
8. The Growth of the Church
   Mt. 13 (esp. 31-33), Jn. 15:4-5

9. Worship
   Jn. 4:23-24, Romans 12:1-2

10. The Cement of the Church
    I Cor. 13, I Jn. 4:7-12

11. The Authority of the Church
    Mt. 28:16-20, Mt. 10:40-42

12. The Church's Witness
    Mt. 5:13-16, II Cor. 5:11-6:2,
    I Pet. 2:9-10

13. The Church Triumphant
    Rev. 7:1-17

When one realizes that the average American has an annual income 50 times greater than that of his brother in India, and as we ponder the fact that in a small corner of Southeast Asia nearly twice the tonnage of bombs has been dropped in the last four years as was dropped by the Allies in all of World War II, it takes a great deal of faith to believe that "the light still shines in the darkness, and the darkness has never put it out," or to affirm that love is stronger than hate, nonviolence more powerful than oppression and brutality. And yet we continue to live with hearts filled with hope.

Robert B. Thelin
Ghana

PSALM 17

Hear our just cause, O Lord; attend to my cry;
Give ear to our prayers which are not slogans.
From you let my vindication come--not from their courts.
If you search me by night with a flood-light, with a lie detector,
You will find in me no crime.
I do not repeat what men's transistor radios are saying--
Neither their commercials nor their political propaganda.
I have kept your words, not their commands.
I call on you because you will hear me O God.

Hear my voice, you who are the defender of the exiled,
And of those condemned by their laws.
And of the prisoners in concentration camps.
Keep me as the apple of your eye, hide me in the shadow of your wings.
From the dictator and the military make me free
Their machine guns are pointing at me and hate slogans surround me.
Spies are all around my house,
Secret detectives keep an eye on me at night,
I am caught in the midst of gangsters.

Rise up O Lord!
Confront them, overthrow them.
From the claws of the banks save me,
And from the business man save me with your strong arm
And from the members of the exclusive clubs. . .
From those who have lived too much,
Whose refrigerators are overflowing,
Whose tables are full with leftovers,
Who throw food to the dogs.
We are not allowed in their clubs,
But you will provide more than we need when the night is gone.

Ernesto Cardenal

WHAT IS A LIBERATION MOVEMENT?

by Lawrence W. Henderson

At the last General Synod, the United Church of Christ, as part of its concern for racial justice and peace, expressed support for "liberation movements." Although in the U.S. we are making preparations for the 200th anniversary of our Declaration of Independence and the liberation movement which culminated in the creation of this nation, most church members, and Americans in general, find the term "liberation movement" rather vague and meaningless--or else charged with very high emotion.

In this article I would like to put some factual content into the phrase "liberation movement." The examples I use will be taken from Southern Africa since my personal experience with liberation movements has been in that region.

A liberation movement is basically a political party. As such it has definite similarities to political parties in the United States:

1) A political party has a platform which states its goals and objectives as well as proposes specific political programs and policies. These platforms are usually not in the form of constitutions or carefully elaborated treatises, but are nailed together to meet particular situations at particular times.

Similarly, the Southern African liberation movements have various documents which enunciate goals and objectives and particular programs and policies. There is usually no one single document, however, which describes completely the party's program. This in part accounts for the fact that it is difficult, if not impossible, to state clearly what each of the movements stands for. It is only by listening to the speeches of the leaders and examining their actions over a period of time that one can understand what the party platform really is.

2) A political party has an organization. In our American political parties, in addition to the national organization, there are party organizations at all levels from the precinct up to the national level. Similarly, Southern African liberation movements have their organizations which function at different levels.

3) A political party has a leader. In our present process of choosing candidates for the presidency of the United States, the personality of the leaders and their ability to rally support are at least as important as the party platform. The personal factor is also very important in the Southern African liberation movements.

4) A political party seeks a constituency. In this country one candidate may appeal to a particular constituency, and one party will assume that it can count on the votes of the blue-collar workers or the suburbanites or the blacks. These constituencies, however, are always shifting and are never quite as solid as most analyses would indicate. Similarly, African liberation movements are constantly seeking constituencies. Since the ethno-linguistic groupings within Africa are very important, it is easy to associate particular parties or movements with particular groups which we usually call "tribes." These constituencies, however, are not solid blocks, just as the ethnic blocks in this country are not solid political constituencies.

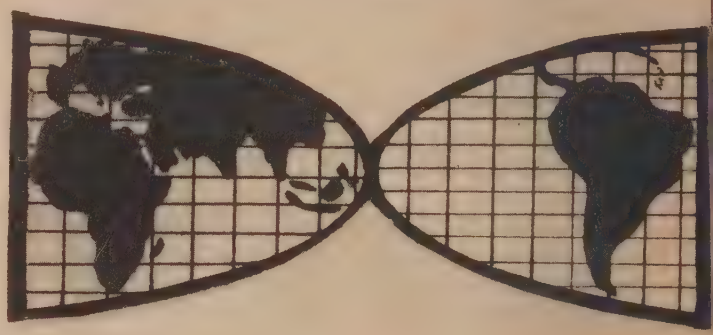
This comparison of American political parties with Southern African liberation movements has strict limitations, however, for the South Africa situation has important differences:

1) A liberation movement in Southern Africa is a political party in a situation where it is illegal. In some instances, such as the African National Congress in South Africa, it began as a legal political party and then was outlawed. In other instances, such as in the Portuguese colonies, no political parties, except the one official party, were ever allowed; thus the liberation movements began as illegal political parties. This means that the liberation movement, if it operates within the territory where it is seeking its constituency, must operate underground. This is the case in all of Southern Africa.

Under the restrictions imposed by the various white-minority regimes, many of the movement's activities are possible only if they have some outside base of operation as well as that inside in the political underground. Therefore, one finds offices of many Southern African liberation movements in Dar-es-Salaam, the capital of Tanzania, and in Lusaka, the capital of Zambia, where the government has built a liberation center. Representatives of these movements are also present in several of the capitals of Europe as well as in New York and some Asian cities.

2) Because the liberation movement is a political party which is illegal in its home country, its constituency is considerably different from that of an American political party. In the U.S., being associated with a political party may be defined by the way in which one registers, or it may mean contributing to a local political organization. More frequently, however, membership means nothing more than a tendency to vote for one or another of the major parties.

In contrast, the members of the liberation movements run a risk, whether they are within the home territory or outside. Within the home territory, they may run the risk of execution. Outside,



the members of the movement may be subject to following the orders of the party as to where they will live and what activities they will participate in. The constituency of a liberation movement must contain a committed community. In Angola and Mozambique, where the liberation movements function in "liberated areas," the constituency must give supreme loyalty to the party.

3) A liberation movement must go beyond a simple political organization and set up a structure which exercises governmental functions. The liberation movement which assumes effective control of even a small community must provide the services which are expected from a government, such as community organizations, schools, health services, etc. In Kinshasa, Zaire, in March I met an Angolan teacher who had walked 35 days with 13 students from the bush schools in Northern Angola.

They came to get school supplies. After resting they carried the paper, pencils and chalk back into Angola on their heads.

4) Included in the list of governmental functions which liberation movements assume is that of defense. (Americans, with our Department of Defense, should have no difficulty in 1972 in understanding that the word "defense" does not refer exclusively to defending one's constituency! The best defense may be a good offense.) The Southern African liberation movements, which are struggling for the overthrow of white-minority regimes, have military organizations and "freedom fighters." The role of the military within the liberation movement will differ a good deal depending upon the particular phase of the liberation struggle in any particular country.

5) A liberation movement, because it is restricted in its approach to its natural constituency, appeals for recognition and support from governments and organizations outside. In the case of Southern Africa, all the liberation movements have applied for recognition from the Organization of African Unity. The movements have also appealed for recognition and support from the governments of neighboring states. The role of the O.A.U. and the neighboring independent African nations is very important in the life of the liberation movements, not only for the financial and material aid which they can supply, but for the furnishing of a safe basis of operations and moral and psychological support, as well.

The grants which the World Council of Churches' Program to Combat Racism made to Southern Africa liberation movements in 1970 and 1971 were important not so much for the total amount of aid granted, but more for the recognition which the movements received from churches around the world.

In response to the General Synod expression of support for the liberation movements, we can give school supplies medicines, and money. The movements need everything which we consider basic necessities. They also have much to give us. In Zambia I met two Angolan doctors who could have had prosperous practices in Portugal or Angola giving rudimentary medical service. They have no salary and no home. These two dedicated doctors "have all things in common" with the poor villagers. The liberation movements can quicken within us our dedication to our national and religious heritage.

Never in human history has there been more flagrant wealth, never a wider and more evident division between rich and poor, never more war, more obvious domination of the world by and for the affluent. In these circumstances Christian faith demands total involvement in the mission to change. A Christian cannot say: "I will live my little spiritual life here by myself in my comfortable house." That is not being Christian. Being Christian means having heard the call to follow the man who both lived and died for others and being committed to the service of a revolutionary change to establish a world in which there is no napalm, no Auschwitz, no scores of children abandoned in the streets of Calcutta, no "whites only," no Dives and Lazarus.

Adrian Hastings
Mission and Ministry

TO SOUTH CHICAGO, WITH LOVE

by Tom Paton, Tokyo, Japan

"You're working this year in south Chicago?! You sure are a l-o-n-g way from Tokyo!!" The other suburban churchmen in the plush lounge joined in the laughter.

Our country needs all the humor it can get, and I should have learned in the face of affluent America's jokes about the third world to keep my mouth inscrutably shut. But it saddens me that the third world, whether south Chicago or elsewhere around the world, sees our churches more as godfather to the American family business than as suffering servants to the family of God. So I smiled and quietly answered, "Yes, perhaps black Chicago and lower middle class north Tokyo are worlds apart. But they have more in common and could more easily communicate than the two worlds of south Chicago and Suburbia, USA. We have our task cut out for us."

We as white, middle-class Americans have at this point more to learn from south Chicago and north Tokyo than we have to give, except perhaps financially. Perhaps our most urgent ministry today as rather discouraged, doubt-filled Christians is to put ourselves into the hands of third world brothers and sisters, to be taught as they would teach us about ourselves and our calling to join God in his task of announcing his love and achieving his justice and wholeness for all his children.

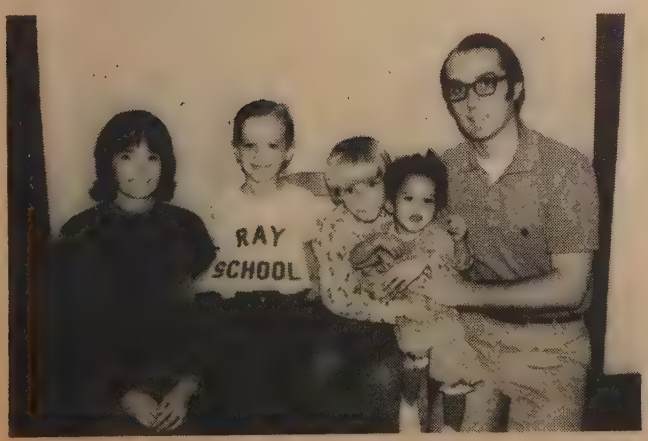
Wenda and I felt this need strongly and chose south Chicago for our year's study-work sabbatical. Wenda worked at the Chicago Planned Parenthood Association writing a manual on the formation of new centers--a crying need in Japan. I studied at the Chicago Center for Black Religious Studies as well as a Japanese reading course at the University of Chicago, and worked and learned in the company of God's people in the black Kenwood United Church of Christ and in Rev. Jesse Jackson's Operation PUSH (People United to Save Humanity). In PUSH I focused on prison ministries under the fiery, loving, street-level guidance of my "PhD advisor," Rev. Jessie "Ma" Houston, Chicago's famous "jail missionary" of 30 years.

Ezekiel, called to the city by God, "sat there overwhelmed among them seven days." The Patons were overwhelmed for a full year in our new-found place, overwhelmed by the city's problems and excitement and by the people's warmth and acceptance and celebration of the city. And struck by the similarities, though not to be over-drawn, of the problems of the people of our Two Cities.

Our motives?

- to experience and work in, rather than study about, U.S. problems and ministries
- to learn about ourselves and how we react and function in the dilemma of U.S. cities in the '70's
- to experience directly how non-white urban Christians are expressing and acting out the Good News of God's love in Jesus Christ
- to introduce Eric, 7; Stuart, 7; and Lisa, 1½ years old to their own country and to be introduced in some depth to our adopted daughter's own black culture and communities.

Chicago Center for Black Religious Studies
5659 So. Woodlawn 955-1631



South Chicagoans and north Tokyoites couldn't care less about one another. The sense of the oneness of the family of man extends only for a precious few beyond the immediate racial or national nuclear family. But both our Chicago neighbors and Tokyo neighbors are de facto brothers in the oneness of human suffering as both are involuntarily forces to subsidize heavily the two national systems: Smart bombs but lousy schools.... Japan's national printed-circuit pride but no social security for the poor and aged.

SOUTH CHICAGO	NORTH TOKYO
HOUSING	
Elderly Mrs. Smith's rooming house roof mysteriously burns twice. The city evicts renters. No income. No welfare. Building condemned. Land taken by city, sold to unknown private interests for amount of unpaid taxes.	Wealthy speculators drive up land values, force 70% of people to rent from them. $100/month for single room with kitchenette and toilet (no bath) for family of four. New government contemplating land price ceilings.
COST OF LIVING	
We never saw a gas war in the South Side but many in the suburbs. The few discount stores have high ghetto prices and suburban hiring practices.	The same $1.00 Japan-made toy in the U.S. costs a Japanese child $2.00. The small man must subsidize Japan's dumping abroad. Food eats up 40-50% of a poor family's income.
POLLUTION	
Made worse, ironically, by commuters driving into and through the south side to jobs which are closed to all but a few local residents.	Tokyo's photochemical smog, which can drop children to their knees and kill the aged, reached "near-danger levels" on September 1, affecting 123 post office employees near our home and greatly aggravating Eric's 10-day-old cough. I wonder where the bureaucrat who defined "danger level" lives?!

RACISM

The following was a July editorial in a Japanese newspaper. It could have been from the Chicago Courier. It discusses the killing of a Vietnamese student hijacker in Saigon: "Then the pilot and two passengers pounced upon the student and subdued him. It seemed that the incident was closed. But a "passenger"... fired five shots into the hijacker.... Some people say that Americans regard the lives of Vietnamese as worthless and a scrap of paper... Novelist Ryotaro Shiba said, 'Americans dropped an atom bomb on Hiroshima but they did not use an atom bomb against Germans. The way Americans are acting in Vietnam and Cambodia, it seems that way back in their minds they feel that they can kill the yellow-faced ones without remorse.' ... It is quite natural that we as Orientals are angered by the shooting of the Vietnamese student by a white American." (July 10, 1972, Yomiuri Shimbun)

Do we in our churches have a life-style that reflects a new day or merely the day's news? Do we dare be fools for Christ? Would pastors and other church professionals recommend some standardized salary system, as we missionaries have, to encourage ministry to financially--but far from spiritually--impoverished groups in American society? Or so that we stop hitting the city worker twice, would the UCC Pension Board push a change so that retirement income levels of church workers depend solely on years of service and not on the size of income? "O.K., John, it's time you quit that inner-city stuff and found a nice suburban church that matches your fine talents--You've got to think of your family's future..." Or would local churches consider calling a missionary-pastor, someone racially, culturally, nationally different, from the third world so that you may be enriched by those who for so long we viewed only as worthy recipients of our help?

There are redemptive processes going on and churches and Christ-led movements are bringing hope to so many, including myself. Our choice is not whether we start some new project or building but whether we choose to become international people, joining God in what he has already going for us. I share with Jesse Jackson in being excited about the possibilities of humanity realizing itself rather than destroying itself.

As non-non-white Christians, some of us are challenged to adapt to a radically new role, for in this new day of hope we will become the blessed recipients rather than the source of much that is new in mission, theology, man's social groupings and political and nationalistic gropings. We will, unless we stupidly sever further ties, be gaining much from the struggles of the churches of Asia, Africa and the other Americas, from China, from social, sexual, economic movements of identification and liberation within the U.S., and from many good friends and teachers in black churches of south Chicago. And in receiving and confessing and trusting you may experience as we did a sense of renewal of faith and commitment.

May God keep us hopeful, and restless,
Until our guns are beaten into playground equipment
And justice flows down like fountains
And love like uninterrupted electricity,
And bring us all, yellow, black,
brown, white, together, to the mountain-top.

Japan With No Pollution Hurry Up and Come by Shinichiro Hogetsu, 3rd grade, Kawasaki City, Japan

I came to Kwasaki a year ago,
Before that I lived in Shizuoka.
In Shizuoka the air was clean and
I didn't see any pollution.
I knew about pollution from television and the newspapers,
But I didn't know that it was this fearful.
Because of this pollution my throat hurts,
And I have a headache.
Even people are dying,
And I realized how this pollution is really fearful.
I even began to think of ways to get rid of pollution.
The first idea was to put all the smog in a big balloon,
And to send it off into space.
But that idea wouldn't work because some day,
The balloon would break.
The next idea was to put a long extension on the chimneys,
But this is too expensive it seems.
Please, I wish that those who are not sick from pollution,
Would be able to understand those who are sick.
The sooner the day comes that Japan is freed from pollution,
The nicer it will be for everyone.
I wish that I could play with the fish and the shells,
Like my parents did in the clean clear rivers when they were young.

BOOK REVIEWS

A Theology of Liberation by Gustavo Gutierrez. Orbis Books, Maryknoll, N.Y. 10545. 1973. 324 pp. $7.95 hard bound; $4.95 paperback.

Subtitled "History, Politics, and Salvation," this comprehensive and readable book by a Latin American theologian has arrived at a strategic time for the American church. Tying together contemporary concerns for evangelism, liberation, development, church renewal and action, and Christian commitment, the book is destined to become a basic text for mission boards, local churches, and all who want both to understand what God is doing in the world today and to be a part of the action.

Speaking out of a situation characterized by political repression, dependence on foreign powers, and brutalizing poverty, Gutierrez, a professor of theology at the Catholic University in Peru, discusses what it means to have faith, to encounter the Lord, and what happens when a person is liberated by Christ. And he explains why "liberation" is a more satisfactory perspective, Biblically and socially, than "development."

"Social praxis," Gutierrez says," is gradually becoming more of the arena itself in which the Christian works out--along with others--both his destiny as man and his life of faith in the Lord of history. Participation in the process of liberation is an obligatory and privileged locus for Christian life and reflection. In this participation will be heard nuances of the word of God which are imperceptible in other existential situations and without which there can be no authentic and fruitful faithfulness to the Lord."

The church needs to reclaim its early New Testament identification with the disinherited. "Instead of talking about the Church of the poor, we must be a poor Church," expressing solidarity with the oppressed, showing a simple lifestyle, and a spirit of service. Too often, however, the Church is hindered by inadequate structures--structures that "appear obsolete and lacking in dynamism before the new and serious challenges," and which "prevent us from acting in a manner that accords with the Gospel."

At the heart of history, Gutierrez writes, is salvation--the communion of men with God and the communion of men among themselves which embraces all human reality and history, transforms it, and leads it to its fullness in Christ. Peace, justice, love, and freedom are not private or internal attitudes, but social realities, implying a historical liberation. The Christian life is a passover, a transition from sin to grace, from death to life, from injustice to justice, from the subhuman to the human; and the Christian community needs to celebrate this passover whenever it gathers together. But remembering Christ is more than the performance of an act of worship--"it is to accept living under the sign of the cross and in the hope of the resurrection. It is to accept the meaning of a life that was given over to death--at the hands of the powerful of this world--for love of others."

Gutierrez gives a needed warning to the Church when he pleads that its pastoral activity ought to be addressed primarily to those who are oppressed in the oppressed nations and not to the beneficiaries of a system designed for their own benefit. And he speaks directly to the UCBWM when he discusses the importance and uniqueness of what is going on in Latin America today. The UCC involvement in Latin America is minimal, and has not yet opted to join God on the frontiers of his action there.

Liberation Theology by Frederick Herzog. Seabury Press, N.Y. 1972. 272 pp. $6.95 hardback.

Subtitled "Liberation in the Light of the Fourth Gospel," this book, the first serious acknowledgment by a white theologian of the challenge of black theology, grounds liberation theology in the life, death, and resurrection of Christ as given in the Fourth Gospel. In a novel and fresh approach to John, the author, a professor of systematic theology at Duke, focuses on Christ the Liberator, the Liberation Church, and liberated manhood, and shares many creative and provocative ideas which will stimulate not only new interest in Bible-study but also thoughts for a whole packet of interesting sermons.

Theology, for Herzog, is deeply rooted in doing--communicating activity. "Who God is is experienced in an act. Truth is primarily not known, but done." "God's presence in Christ Jesus opens man for freedom, liberates man in an act." Christology in terms of the Fourth Gospel is a radical attack upon man's isolation; a new corporate self has been embodied in the life of man.

Christian missions, Herzog writes, is "not an attempt to impose strange dogmas upon other men not Christian, but the radical risk of sharing corporate selfhood with the wretched of the earth. As a consequence, Christian missions are as much receiving as giving. Mission is always outreach to the wretched lest we forget who the man called Jesus is. It is not all conversion of "primitives" to a "civilized" way of life or of heathen to the Christian religion, but the surrender of the private middle class self. Jesus does not bring a new religion, but the experience of corporate selfhood."

The main thing about Jesus' work, Herzog says, is his servanthood at the boundary of life where no one else cares. And the liberated church, filled with the presence and power of Jesus, is called to identify with those who struggle for survival at the boundary of life.

"God," Herzog continues, does not withdraw from the complacent, but he is present among them in judgment. In order to know God anew as costly love the complacent have to find God again where the pain is.

"To admit that God struggles among the oppressed means to join the battle in opening up public space for freedom for those who have no access to it. Opening up white churches for black members makes little difference for those who suffer. The real point is to open up the jobs and better housing. On a wider scale it is granting unionization rights to Chicanos and self-determination to Vietnamese. The real corporate issue in the ecumenical movement is thus no longer the reunion of denominations, but the liberation of Christians who are at odds with one another because of color, social status, or different location."

Tomorrow's Child, by Rubem Alves. Harper and Row, New York (1972), 210 pp. $6.95.

Subtitled "Imagination, Creativity, and the Rebirth of Culture," this book is an interesting sequel to Alves' first volume, A Theology of Human Hope, and reveals a spiritual journey similar to Harvey Cox's (as reflected in his latest book Feast of Fools), but from a Third World perspective.

In this new volume, Alves focuses on the quality of life, and on the need for imagination and play to make life human. "Our lives," he says, are "canned in subways, elevators, cement, synthetic food, supermarkets, TVs, offices, and above all, clocks." Human reality "has to do with political domination, human control, prosperity, performance, production, and consumption. It has to do with everything that makes us sick, unhappy, perverse, and cruel." In the midst of the insanity of this world, we need to join the game of freedom and creativity--preconditions of human wholeness and social rebirth.

"What is actually happening" he writes, "is that personality is affirming the priority of its values against the brute factualness of a world that conspires against the aspirations of the heart. It is not for society to say what forms of life are sane or insane. Life itself must say whether society is sane or not."

Alves describes the role of the Christian as midwifery. "The present must be made pregnant. The creative intention must take shape within the womb, 'so that the present itself is given a form which makes possible the eruption of the future.' What am I to do? Midwifery. Creation groans in travail. Already there is a new life in the womb--the source of our hope."

Identification with the oppressed is a vital aspect of this midwifery. We need to remember, Alves writes, that "the body of God, the body of the Liberator, is the body of the oppressed and dispossessed... It is from this solidarity in suffering that the future is imagined. Because it is engendered amid suffering, it implies the abolition of the conditions of power that have created the suffering."

Readers will find in this book a strong critique of those things in western culture that prevent community and joy, and a call for a constructive theory of creative imagination which can move us toward new forms of social organization and mission.

Last year Rubem Alves was Luce Visiting Professor at Union Theological Seminary in New York. Presently he is Professor of Philosophical Foundations of Social Sciences at the Faculty of Philosophy, Science, and Letters in Rio Claro, Brazil.

Apartheid and the Church. A report of the SPRO-CAS Church Commission. Christian Institute of Southern Africa, 80 Jorissen Street, Braamfontein, Johannesburg, South Africa. 1972. 92 pp.

In 1969 the South African Council of Churches and the Christian Institute of Southern Africa set up SPRO-CAS, the Study Project on Christianity in Apartheid Society, to examine South African society in the light of Christian principles, to formulate long-term goals for an acceptable social order, and to consider how change toward such a social order might be accomplished.

Six commissions--economics, education, law, politics, society, and the church--were established with the aim of presenting comprehensive reports within two years. Apartheid and the Church represents the findings of the Church Commission's study.

The fact that the commission was made up of eighteen church people of whom only one was a woman, none was under 25, and only two were black might have thwarted the project before it got off the ground. Some valuable insights are thus obviously lost without the critical analysis of these "mission persons," nevertheless, the report still provides a valuable insight into the church in South Africa as it seeks to witness under persecution. (The cover picture of a

long haired white youth playing a guitar, bears no relation to the title.)

The study begins, in Chapter 1, with a clear, concise and well-documented study of the external effects of apartheid on the Christian church in South Africa. It is appalling to read of the numerous legislative controls affecting the church. Few people know, for example, that the church needs permission from the government for blacks and whites to worship together, and that the government can, by proclamation, close down a black church. The chapter deals with restrictions on the churches' publications, welfare and and service, education, property ownership, leadership, etc.

The study then deals, in Chapter 2, with problems within the church which prevent it from fulfilling its mission. There are the obvious hindrances of fear, prejudice, despair, conformism, legalism, and authoritarianism. Other serious road blocks are denominational fragmentation, the segregation within the ranks of the church itself, the paternalism of the whites, and the discrimination of the church against its own black members.

The latter is, in my opinion, the most serious indictment against the church in South Africa, but is dealt with too generally and superficially in this study. The commission admits that the church has failed, and refers to a few discriminatory practices. What the study does <u>not</u> show is how racist and discriminatory practices are built into the very doctrines, constitutions, and practices adhered to by the churches. The Methodist churches' "Laws and Disciplines," for example is riddled with rampant discrimination. Nor does the study analyze a breakdown of various denominational budgets which would clearly indicate, even in the church, how the rich are getting richer and the poor are getting poorer. The study does not mention the number of churchmen who have been banned, or imprisoned for political reasons by the government, and who are destitute and almost deserted by the church now.... these are some of the questions which are unfortunately not dealt with by the study..... in part, I think, because of the constituency of the commission.

The mission of the church, we are told, is discharged through worship, fellowship, proclamation, mutual care, and concern. In the face of the horror and urgency of the race situation in South Africa that rings a little hollow. One would have expected that the mission of the church in South Africa in this hour of need would also be a clarion call to prophetic denunciation. . .to brave confrontation. . .to an expose of repression. . .to sacrificial surrendering of her financial wealth. . .to setting the downtrodden free. . .and never resting until the black man is free in the land of his birth.

The recommendations, listed in Chapter 4, are far-reaching--if taken seriously by the South African church, affecting church education programs, equalization of stipends, membership, the use of church buildings, investments, and conscientious objection.

This is certainly a book which is new in the field and is a must for anyone who cares to understand the task and role of the church in South Africa

Don Morton
formerly, Methodist minister in Pretoria, South Africa, presently, staff coordinator for the Ecumenical Commission on Southern Africa, New York

PERSONNEL NEEDS

Secondary Education--Turkey (Requirements: college degree with major in teaching field and secondary teaching certificate backed by 15-18 hours in education, including a methods course or practice teaching. Single teacher or couple if both can teach. No one over 65. Three-year term.)

Amerikan Kiz Lisesi, Uskudar, Istanbul
- Teacher of Senior High English
- Teacher of Junior High English
- Teacher of Chemistry
- Teacher of Mathematics and Head of Department.

Amerikan Kiz Koleji, Izmir
- Teacher of Senior High English
- 2 Teachers of Senior High Mathematics.

Tarsus Amerikan Koleji, Tarsus
- Teacher of High School Mathematics
- Teacher of Preparatory and Junior High Mathematics
- Teacher of Senior High English.

Secondary Education--Japan (Requirements: BA degree, major in English preferred. Teaching certificate recommended, experience preferred, training in TEFL helpful. Single women preferred. Three-year term.)

Kobe College, High School Division, Nishinomiya
- Teacher of Junior/Senior High School English (oral) to girls 12-18 years of age, grades 7-12.

Elementary Education--Japan (Requirements: college degree and a teaching certificate, experience preferable. Single teacher, male or female. 1-2 year terms.)

Sendai American School, Sendai
- Teacher at small school (20 students, children of missionaries)

Doctors--Rhodesia (Requirements: three-year term)

Willis F. Pierce Memorial Hospital, Mt. Silinda (140 bed hospital)
- Qualified physician-surgeon needed for general practice and surgery.

Sister Buck Hospital, Chikore (60 bed hospital)
- Qualified physician-surgeon needed for general practice and surgery. Clinic work.

Nurses--Turkey (Requirements: three-year term or longer)

American Hospital, Gaziantep (45-bed hospital)
- Nurse to supervise and direct work of Turkish nurse-aides and supporting personnel in nursing services.

If interested in any of these positions please contact:

UCBWM
Overseas Personnel Office
475 Riverside Drive
New York, New York 10027

More than a year has passed since we returned to our home here in Chereponi and took up our work again. During this period of time our town has experienced drug abuse, abortion, increase in theft, as well as celebration, new life, and healing. And so we are reminded that in this part of the world, we also are a fragment of the "family of man."

Robert B. Thelin
Ghana

CHRONICLE

DEPARTURES FOR THE FIELD

ANGOLA

Miss Alice Moreira, on September 20 after a six month furlough in Europe. She is a nurse at the Dondi Hospital.

Miss Joyce B. Myers, on October 3 after a six month furlough. She teaches at Emanuel Seminary in Dondi.

GHANA

Rev. and Mrs. Eugene E. Grau, in September after a three month furlough. Mr. Grau is principal of Trinity College in Legon and Mrs. Grau is chairman of the Women's Committee of the Christian Council.

Mrs. Vivian Hazel, after a one year furlough, on August 24 to continue her work with the Christian Marriage and Family Life program in Ho.

HONG KONG

Dr. and Mrs. Walden B. Whitehill, in August after three months' furlough. They have just been reassigned to clinic work in the Kwun Tong area of the new Christian Hospital.

INDIA

Rev. and Mrs. William F. Baur, on June 24 after completing a fourteen month furlough. Mr. Baur is the Associate Treasurer of the Church of North India Bombay.

Dr. and Mrs. Theodore C. Feierabend, on July 4 after completing nine months' furlough. Mr. Feierabend is on the faculty at Ludhiana as instructor in surgery and specialist in plastic surgery.

Rev. and Mrs. David C. Gallup, on June 12 after completing fourteen months' furlough. They are on the staff at the Tamilnad Theological Seminary near Madurai.

JAPAN

Miss Margaret A. Garner, on September 20 after a three month furlough. Miss Garner teaches English composition, drama, and poetry at Miyagi College.

Mr. and Mrs. Robert H. Grant, on July 26 after a one year furlough, during which they served as missionaries-in-residence at Lancaster Theological Seminary and Mrs. Grant studied toward an S.T.M. degree. Mr. Grant is professor of American literature at Doshisha University.

Mr. and Mrs. Thomas R. Paton, on July 2 after completing a one year furlough. They were reappointed to do mission work in the Oji District of North Tokyo.

RHODESIA

Rev. Bruce A. Hansen, on July 21 after a six month furlough. He will be serving in leadership training, Christian education and youth work.

TAIWAN

Mr. and Mrs. Mark Thelin, on September 10 after a year's furlough. Mr. Thelin is chairman of the sociology department at Tunghai University and Mrs. Thelin works in the graduate placement office.

TOGO

Mr. and Mrs. James J. Winter, on June 26 after a three month furlough to continue their work in agricultural and community development programs.

TURKEY

Mr. and Mrs. C. Robert Avery, in August after a three month furlough. He is Senior Editor of the Redhous Press and she is active in community services.

Mr. and Mrs. Donald D. Hornish, in August after a three month furlough. Mr. Hornish teaches general science at the Tarsus school and Mrs. Hornish is the administrative secretary.

Mr. and Mrs. Johannes E. Meyer, in August after a three month furlough. Mr. Meyer teaches physics at the Uskudar school in Istanbul; Mrs. Meyer edits the Alma Mater for the Turkey schools and teaches English at Uskudar.

Rev. and Mrs. Charles Saarion, on October 17 after three months' medical leave in the U.S. Mr. Saarion is business manager of the Azariah Smith Memorial Hospital in Gaziantep and Mrs. Saarion is a nurse.

Mr. and Mrs. John W. Scott, in August after a three month furlough. Mr. Scott teaches science and math and Mrs. Scott English at the American Academy for Girls in Istanbul.

DEPARTURE OF NEW APPOINTEES

AUSTRALIA

Rev. and Mrs. Richard Stuart, in February for Associated Service. Mr. Stuart will serve as the pastor of the Kogarah Congregational Church in Kogarah.

BELGIUM

Rev. and Mrs. Thomas Gregory Turner, as of December, for Associated Service. Mr. Turner continues to serve as the pastor of the American Protestant Church of Brussels, where he has been for the past two years.

CANAL ZONE

Rev. and Mrs. Peter Adgie, in August for two years' Associated Service. He will serve as pastor of the Margarita Union Church.

HONDURAS

Mr. John W. Agren, teacher of physical education, in June for eight weeks of Contributed Service in San Pedro Sula.

Mr. and Mrs. Edwin Doughty, in January for two to three months' Contributed Service. This will be the third winter they have spent in San Pedro Sula. Mr. Doughty helps with maintenance and construction; Mrs. Doughty contributes her secretarial skills.

Mr. Frank H. Mitchell, on July 29 for four weeks of Contributed Service. He served as an educational consultant to the schools of the Association of Evangelical Institutions.

MEXICO

Rev. Walter W. Swank, in January for six months' Contributed Service assisting in the English-speaking church in Mazatlan and teaching English.

RHODESIA

Rev. and Mrs. Daniel B. Leavitt, on August 27 for a five year term. Mr. Leavitt will serve as Chaplain at Mt. Silinda for two years and then be reassigned for the remaining three years. Mrs. Leavitt will teach English.

SUDAN

Rev. Larry Minear, in September for two years of Associated Service serving as a Church World Service Relief Officer.

TANZANIA

Dr. and Mrs. David P. Christie, on June 1 for two years' Associated Service. Dr. Christie will serve as a radiologist at Kilimanjara Christian Medical Center.

TURKEY

Mr. Kenneth Scott Berry, in August as a Near East Mission Associate. Mr. Berry teaches mathematics at the Tarsus American College.

Rev. and Mrs. Oliver K. Black, in January for a three year term. Mr. Black will serve as the pastor of the Union Church (Dutch Chapel) and Mrs. Black (who served three terms as a UCBWM Corporate Member) will add much in the way of knowledge and support to the Union Church, the Istanbul community and the Near East Mission.

Mr. and Mrs. Thomas E. Jacobson, on July 31 for a five year term. Mr. Jacobson will teach math and Mrs. Jacobson will teach English at the Tarsus school.

Mrs. Clara Lindquist Klug, in August as a Near East Mission Associate. Mrs. Klug teaches art at the American Academy for Girls in Uskudar.

Miss Fay M. Linder, teacher of physical education, August 19 for a five year term of service at the Uskudar school.

Miss Katherine K. Ward, in August as a Near East Mission Associate. She teaches music at the American Academy for Girls in Uskudar.

CHANGES ON THE FIELD

TURKEY

Mr. Robert Arndt, after completing two and a half years of service in the Near East Mission as the production manager at Redhouse Press, is now freelancing in Turkey.

LEBANON

Miss Carolyn S. Palmer, after completing a two year appointment as librarian at the Izmir school in Turkey, began service in September as a librarian at the Near East School of Theology in Beirut (Associated Service).

NEW APPOINTMENTS ON THE FIELD

PHILIPPINES

Mrs. Lorna Catedral Hoover, on May 15 for three years' service. She will serve with her husband, John W. Hoover, a teacher at Dansalan College, Marawi City.

REAPPOINTMENTS FOR THE FIELD

TURKEY

Rev. and Mrs. Donald K. Abbott, formerly of Rhodesia, on June 15. Mr. Abbott will teach English and serve as treasurer and business manager at the Tarsus American College while Mrs. Abbott will share responsibilities in the business office.

Mrs. Isabel Rudolph, a nurse, on October 12 for three years' service at the Azariah Smith Memorial Hospital at Gaziantep. She previously served for five years in Rhodesia.

HONDURAS

Rev. and Mrs. Kenneth B. Mulholland, in December for a four year term. Mr. Mulholland will serve as Professor of Pastoral Care and Field Education at the Seminario Biblico Latinamericano in San Jose. They served six years previously in San Pedro Sula.

ARRIVALS FROM THE FIELD

Mrs. Robert G. Williams, in June after six months' Contributed Service. She visited mission fields overseas in preparation for a program of interpretation of UCBWM mission to constituent churches of the United Church of Christ.

BRITISH HONDURAS

Rev. and Mrs. Robert K. Bechtold, in January after two months' Contributed Service, assisting the Christian Social Council in developing their 4-H program.

ENGLAND

Mr. Truman E. Parker, in July after six months' Associated Service, serving with the World Association for Christian Communication.

FRANCE

Dr. and Mrs. Walter Ziffer, on July 1 after completing three years of service in Montpelier, France and five years in Chambon, France. He is now pastor of Concordia Church in Washington, D.C.

GHANA

Rev. and Mrs. John Dieterly, on October 11 for a three month furlough. Mr. Dieterly served as a field coordinator for the agricultural program under the Ghana Christian Council. They are Church World Service appointees.

HONDURAS

Mrs. Kathleen Brown, in January after two months' Contributed Service, helping to develop interpretive materials on the work of the church and the Association of Evangelical Institutions.

Mr. and Mrs. John Steva, on August 1 after completing four years of service. Mr. Steva served in community development and agricultural extension work under Diakonia Honduras in San Pedro Sula. They were granted a leave of absence for two years.

INDIA

Mr. and Mrs. Conraad Bavinck, in June to their home in Holland after eighteen years of service. Mr. Bavinck taught Bible at Jaffna College and was responsible for the religious program while Mrs. Bavinck promoted Christian Literature and worked in family planning.

Dr. and Mrs. Edward C. Riggs, on August 19 for a ten month furlough. They are on the medical staff at the Christian Fellowship Hospital at Oddanchatram.

Miss Miriam Rogers, for a fourteen month furlough, on August 1. She is an educational advisor for mission primary schools in the Marathi area.

INDONESIA

Mr. and Mrs. Richard Yencer, on June 25 for a medical furlough. Mr. Yencer teaches at the Agricultural school in Tomohon. Mrs. Yencer teaches the children at home and helps in a church orphanage.

JAPAN

Miss Gretchen L. DeVries, as of December, is on furlough and is currently taking a three-month study trip of South East Asia. She is visiting former students of the Tsurukawa Rural Institute (where she teaches in West Tokyo) and gathering data for leadership training of women.

Rev. and Mrs. Alden E. Matthews, on June 30 for a four month furlough. Mr. Matthews is the English Secretary of the Council of Cooperation and Secretary of the Interboard Field Committee. Mrs. Matthews teaches an English class at the YWCA and helps edit the Japan Christian Quarterly.

JERUSALEM

Rev. and Mrs. Paul Minear, in July after two years' Associated Service. Dr. Minear was the resident vice-rector in charge of program at the Ecumenical Institute for Advanced Theological Study.

MALAWI

Mr. and Mrs. Jack S. Lesshafft, on June 28 after completing nine years of service in Blantyre, Malawi. Mr. Lesshafft was the permanent secretary for the Private Hospital Association of Malawi and Mrs. Lesshafft was the assistant secretary.

MICRONESIA

Mr. Lawrence Calhoun, on June 30 after the completion of three years of service as science teacher at Mizpah High School.

Mr. and Mrs. Robert Fincke, on July 31 after completing three years of service as principal of Mizpah High School.

Mr. and Mrs. Harry A. Hochstetler, on June 30 after completing two years of service. Mr. Hochstetler taught commercial subjects and Mrs. Hochstetler taught English at Mizpah High School.

Mr. Wilbur Mellema, on July 31 after completing one year of service as math teacher at Mizpah High School.

Mr. and Mrs. Peter A. Sanden, on July 31 after completing one year of service. Mr. Sanden taught humanities and Mrs. Sanden taught home economics at Mizpah High School.

Mr. and Mrs. Iseral W. Thomas, on June 30 after completing two years of service. Mr. Thomas was the maintenance superintendent of Mizpah High School

PHILIPPINES

Dr. and Mrs. Wayne Denny, in July after completing one year of Contributed Service. Dr. Denny was professor of physics and Mrs. Denny was the music teacher at Silliman University in Dumaguete City.

Mr. and Mrs. Maynard W. Raycroft, in October for a three month furlough. They live in Davao City where Mr. Raycroft is hospital administrator of Brokenshire Hospital.

Rev. and Mrs. Arthur Teikmanis, in September after two months' Contributed Service as lecturer and consultant at the Divinity School of Silliman University.

Rev. and Mrs. Lloyd G. Van Vactor, on July 28 for a three month furlough. Mr. Van Vactor, president of Dansalan College in Marawi, returned October 28 to meet the emergency situation at Dansalan (Marawi City Muslim revolt against martial law). Mrs. Van Vactor, who serves as the librarian there, remained in the U.S. for the duration of the furlough.

RHODESIA

Mr. John Bander, on June 8 after completing three years of service as a teacher of science at the Mt. Silinda Institute.

Mr. and Mrs. George C. Grant, on June 4 after the completion of sixteen years of service. Mr. Grant was the field secretary of the Rhodesia Mission and chairman of Christian Care. Mrs. Grant worked along with her husband on numerous church committees and shared the responsibility of coordinating our mission efforts and those of the local churches.

Dr. Robert P. Nelson, in December after one month's Contributed Service. He assisted in setting up a model community health program at the Sister Buck Memorial Hospital in Chikore.

SOUTH AFRICA

Rev. and Mrs. John T. Parsons, on December 18 for a twelve month furlough after five years of service. Mr. and Mrs. Parsons live in Uitenhage where Mr. Parsons is administrative officer for the Eastern Cape Region of the United Congregational Church of South Africa and Mrs. Parsons is chairman of the women's work committee for the region.

TURKEY

Mr. and Mrs. James G. Blackinton, on September 5 after completing five years of service, Mr. Blackinton as business manager and treasurer at the Izmir school and Mrs. Bander as administrative assistant in the school office.

Miss Marian Cast, in December after the completion of a three year term as home economics teacher at the American Collegiate Institute in Izmir.

Miss Clara Douglas, in December after six years of service as chemistry teacher at the American Collegiate Institute in Izmir.

Dr. and Mrs. Ford Forsyth, on August 30 after the completion of one and a half years' Associated Service. Dr. Forsyth was pastor of the Dutch Chapel in Istanbul. He is currently heading the UCC Capital Fund Drive.

Miss Naomi Foster, on July 10 on pre-retirement furlough after twenty-eight years of service. She taught math and science at the Izmir school and was the Associate Director there.

Mr. and Mrs. Richardson Fowle, on September 13 for a five month furlough, after which they will be on leave in London for two years for a doctoral study program. Mr. Fowle served as business manager and Mrs. Fowle as a nurse at the Azariah Smith Memorial Hospital in Gaziantep.

Miss Dianne Grace, on June 22 after the completion of a three year term. She taught physical education at the American Collegiate Institute.

Mr. and Mrs. Roger Green, on July 7 after completing a two year term. Mr. Green taught math and Mrs. Green taught music at the Izmir school.

Mr. and Mrs. Richard W. Kroeker, on July 18 after completing three years of service. Mr. Kroeker taught math and Mrs. Kroeker was in charge of the bookstore at the American Academy for Girls in Uskudar.

Miss Helen Morgan, in December for a furlough after two and a half years of service as principal at the American Academy for Girls in Uskudar.

Mr. and Mrs. David Smit, on July 23 after completing a three year term. They both taught English. Mrs. Smith also worked in speech therapy at the Tarsus school for boys.

BIRTHS

To Mr. and Mrs. William C. Amidon, a son, Peter Levent, on June 22, 1972 in Marsin, Turkey. They live at Tarsus where Mr. Amidon is junior high dean and teaches English and art. Mrs. Amidon also teaches art.

To Mr. and Mrs. Daniel Hoffman, who are Associated Service missionaries in Ijui, Brazil, a son, Marcelo Iraga Hoffman, on August 23.

To Rev. and Mrs. Peter J. Meister, missionaries in Germany, a son, Peter Galpin, on December 19, 1972.

To Mr. and Mrs. Walter Snowa, a daughter, Jennifer Ranee, on October 22, in Kupang, Indonesia. They live on the island of Timor, where Mr. Snowa is involved in lay leadership training in the Church of Timor.

MARRIAGES

Mr. John P. Crozier, missionary in Ahmednagar, Maharashtra, India and Miss Emily Ackland, on December 22, 1972, in Ahmednagar.

Miss Jackie Matthews, daughter of Rev. and Mrs. Alden E. Matthews who are missionaries in Tokyo, Japan, and Mr. James Schreyer, on October 7, 1972 in Wellesley Hills, Massachusetts.

Miss Carol Ann Greenfield and Mr. James P. Boal, missionaries at Gazientep Hospital and Tarsus American College, Turkey, on August 13, in Ackley, Iowa.

Miss Dorothy E. Hampton and Dr. Chester L. Marcus, on July 22 in Teaneck, New Jersey.

Dorothy Hampton is known to many of our UCBWM family since she worked for a year in the Missions Council in Boston and continued in the same job from 1961-1963 in the Stewardship Council in Philadelphia. Miss Hampton's first job with the UCC had been as a consultant on race relations with the Council for Christian Social Action in North Carolina and Virginia. Since 1963 she has held a variety of positions in the field of civil rights and human relations.

Chester Marcus is Africa Regional Secretary with the United Church Board for World Ministries, and presently giving some time to the UCC (American Missionary Association-UCBWM) Capital Fund Drive. Before coming to the Board he was secretary for race relations with the Council for Christian Social Action.

DEATHS

Mrs. Margaret Schneder Ankeney, a missionary in Tokyo, Japan (1923-1962), died October 8 in Wyncote, Pennsylvania at the age of 80.

Mrs. Ankeney taught English and English literature at the Miyagi College for Women in Sendai.

Surviving is a sister, Mrs. Clara Burn.

Miss Susan Eunice Armstrong, a missionary in Foochow, China (1921-1950) and in the Near East Mission (1950-1955) died October 11 at the age of 84.

In China, Miss Armstrong taught English at Foochow College, and in the Near East, she taught English at the American High School for Girls in Aleppo, Syria and was also the principal there her final year.

Surviving are three brothers, John, Charles and Benjamin; two nieces, Mrs. Elizabeth Bucholz and Mrs. Margaret G. Strobel; a nephew, Dr. James Armstrong; and a grand-niece, Mrs. Howard Edwin.

Dr. S. Ralph Harlow, a missionary in Turkey (1912-1922) died in New York City on August 22 at the age of 87.

Dr. Harlow was Chaplain and head of the Department of Sociology at the International College, Smyrna (Izmir).

Surviving are his widow, Mrs. Elizabeth Kaufmann Grigorakis and three children, Prof. John S. Harlow, Ruth C. Berman and Elizabeth Harlow.

Rev. Theophilus F. Hilgeman, a missionary in China (1925-1942), died October 27 at Sheboygan Memorial Hospital in Sheboygan, Wisconsin at the age of 72.

Surviving are his widow, Mrs. Alice Hilgeman; two sons, Paul and Jonathan; a brother, Alvin; two sisters, Mrs. Edgar Crane and Mrs. Walter Hobbs; and five grandchildren.

Miss Doris Jean Justus, a missionary in Ghana (1958-1961), died October 3 in Mascoutah, Illinois at the age of 40.

Miss Justis served as a nurse at the Presbyterian Hospital in Ghana.

Surviving are her parents, Mr. and Mrs. Fred Justus.

Miss Anne Bassett Kelley, a missionary in North China (1918-1948), died December 16, 1972 in Claremont, California at the age of 89.

Miss Kelley taught English at the Bridgman Academy for Girls in Peking.

There are no known survivors.

Rev. Otto G. Reuman, a former missionary to China (1919-1925) died in West Cornwall, Connecticut on July 7 at the age of 83.

Surviving are his wife, Katharine, two sons, Paul and Robert and a daughter, Martha Carruth.

Mrs. Isabella Rose, a missionary in India (1916-1947), died October 16 at Pilgrim Place, Claremont, California at the age of 89.

Mrs. Rose taught English, French and math at the Girls' High School in Bombay and was superintendent of Hindu day schools in the heart of the city. Mrs. Rose's

chief interests were schools and literary work. In Marathi she edited the YWCA magazine for women, and prepared Christian material for school and village groups. She is the author of numerous books, articles, and short stories which were serialized in the Christian Herald and elsewhere.

Surviving are two sisters, Mrs. John Campbell, and Miss Jenny Brown.

Mrs. Abbe Wallace Stewart, an educational missionary to India (1930-1938) died in New Milford, Connecticut, July 7 at the age of 70.

Surviving are two children, John and Debra, three brothers and a sister.

Rev. Benjamin Franklin Stoltzfus, who served in Sofia, Bulgaria (1925-1933) under American Board appointment died November 6, 1972 in West Liberty, Ohio at the age of 80.

Rev. Stoltzfus served with his wife at the American College in Sophia, Bulgaria under American Board appointment from 1925-1933, after which the college took over their full support to 1943, including their year at Aleppo College in Syria. They joined the Near East College Association in 1943 when the Stoltzfuses served at the American University of Beirut for three years with an interim year in 1944-1945 with the International YMCA in War Prisoners Aid. From 1946 until their retirement in 1960, the Stoltzfuses were on the staff at Robert College in Istanbul, Turkey.

Surviving are his widow, Mrs. Esther Alfrida Stoltzfus and his son, Benjamin Franklin Stoltzfus, Jr.

Mr. Oscar M. Stoudt, a missionary in Sendai, Japan (1917-1944) died December 13, 1972 at the age of 83.

Surviving are his widow, Mrs. Alma R. Stoudt, and his daughter, Mrs. Elizabeth S. Chamberlin.

Miss Mary E. Stowe, an educational missionary to Japan (1908-1945) died in Claremont, California, on July 2, at the age of 94.

Miss Stowe taught at Kobe College, Nishinomiya. She initiated and developed the oral-phonetic method of teaching English at the Kobe high school and taught phonetics and supervised the practice teaching of college students.

Surviving are two cousins, Raymond Stowe and Mrs. John S. Clapp.

Dr. Horace Stuart Thomas, a missionary to India (1929-1964) died in Australia August 22 at the age of 72.

Dr. Thomas was a surgeon-physician, associate medical officer, and medical officer at the Christian Mission Hospital in Madurai City. He was the diocesan representative on the Vellore Christian Medical College Council and member of the executive committee. He also was the physician and Board representative at Kodaikanal School, medical officer of Van Allen Hospital and manager of mission properties in Kodaikanal.

Surviving are his widow, Sarah and three children, David, Jeffrey and Alan.

STAFF CHANGES

Rev. B. Kenneth Anthony (general secretary for service) retired December 31, 1972, after 13 years of service as a mission/service staff person, first as executive secretary of the Congregational Christian Service Committee, then as secretary for administration, for interpretation and personnel, and as associate general secretary for service, UCBWM. Before several pastorates, he taught for three years (1928-1931) in China under the Yale-in-China program.

WHOLE EARTH NEWSLETTER

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